it, doth often supply the defects of it, and sometimes over-rule it; forasmuch as this plastic nature cannot act electively, nor with discretion. And by this means the wisdom of God will not be shut up nor concluded wholly within his own breast, but will display itself abroad, and print its stamps and signatures everywhere through out the world; so that God, as Plato[a] (after Orpheus[b]) speaks, will be not only the beginning and end, but also the middle of all things ; they being as much to be ascribed to his causality, as if himself had done them all immediately, without the concurrent instrumentality of any subordinate natural cause. Notwithstanding which, in this way it will appear also to human reason, that all things are disposed and ordered by the Deity, without any solicitous care or distractions providence.

And indeed those mechanic Theists, who, rejecting a plastic nature, affect to concern the Deity as little as is possible in mundane affairs, either for fear of debasing him, and bringing him down to too mean offices, or else of subjecting him ta solicitous encumberment; and for that cause would have God to contribute nothing more to the mundane system and economy, than only the first impressing of a certain quantity of motion upon the matter, and the after conserving of it, according to some general laws; these men, I say, seem mot very well to understand themselves in this. Forasmuch as they must of necessity, either suppose these thqir laws of motion to execute themselves, ©r else be forced perpetually to concern the Deity in the immediate motion of every atom of matter throughout the universe, in_order to the

* Be Leg. lib.iy. p. 600, oper. [b] Vide.Apul. de Mundo,